

THE
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ON THE HISTORY OF THE COUNCIL OF TRENT. SECT. II.

THE two reformers, Luther and Zuinglius, were agreed in doctrines in general, but an unhappy contest arose between them respecting the sacrament of the Lord's supper. By agreement they had a public disputation at Marsperg, A. D. 1529. The contest continued for many days, but without producing any change in the mind of either. They however consented to drop that dispute in the exercise of mutual charity, and to abstain in future from bitterness towards each other.

In A. D. 1531 a war took place between the Catholic and Protestant cantons in Switzerland. Contrary to the wishes of his friends, Zuinglius accompanied them to the field of battle and was slain. Ecolampadius, another of the Reformers, and minister of Basil, was so affected with the death of his friend, that he died with grief in a few days. But the Catholics were filled with joy. They imagined that God had interposed to remove the author of the discord. Upon which the historian makes these pertinent reflections. "Surely it is a pious and

religious thought, to attribute the disposition of every event to the providence of God; but to determine to what end these events are directed by that high wisdom, is not far from presumption. Men are so wedded to their own opinions, that they are persuaded that God loveth and favoreth them as much as themselves. But the things which happened afterwards showed that the cantons, called Gospelers, made greater progress in the doctrine received after the death of these two: a manifest argument, that it came from a higher cause than the labors of Zuinglius."

By the influence of the Emperor of Germany, in A. D. 1535, the Pope was brought to consent to a General Council; but the conditions were such, that he knew they would not be accepted by the Protestants. In 1534 Clement died, and was succeeded by Paul the third. The next year Paul sent Vergerius as a Nuncio to Germany. At Wittenberg he happened to fall in company with Luther, and treated him with great respect. By flattery he hoped to regain Lu-

ther to the papal interest. He informed him that the Pope and all the Cardinals esteemed him exceedingly, that they were displeased with what Leo and Cajetan had done against him; that they were infinitely grieved for the loss of one who, if he had been engaged in serving God and the apostolic see, might have brought forth inestimable fruit; and that they would do whatever they could to regain him. He however observed to Luther, "that it was too great self-love and conceit of one's own worth, when a man would trouble the whole world to sow his own opinions." "If you have," said the Nuncio, "innovated in the faith in which you were born and bred up for thirty five years, for your conscience and salvation's sake, it was sufficient to keep it within yourself. If the love of your neighbour moved you, why did you trouble the whole world unnecessarily, seeing that without, men did live, and God was served with tranquillity?"

"Luther's answers," says father Paul, "were according to his nature, vehement and fierce; saying, that he made no account of the esteem he had in the court of Rome, whose hatred he feared not, nor regarded their good will; that he applied himself to the service of God as much as he could, though when he had done all, he was but an unprofitable servant; that he saw not how the services of God were joined with those of the papacy, but as darkness with light; that nothing in all his life was more profitable to him than the rigor of Leo, and the rigidity of Ca-

jetan, which he could not ascribe to them, but to the providence of God. For not being in those times illuminated in all the truth of the christian faith, having only discovered the abuses of indulgences, he was ready to have kept silence, in case his adversaries had done the like. But the writings of the master of the holy place, the insulting of Cajetan, and the rigor of Leo, constrained him to study, and to desery many other less tolerable abuses and errors of the papacy, which he could not with a good conscience dissemble, nor refrain to declare them to the world."

In June 1536, a bull was issued by the Pope, for a General Council to meet at Mantua, on the 27th of May the following year. All the Prelates and Bishops in Christendom were required to attend. The Protestants objected to the place appointed for the Council to convene, and also to the Pope's presiding in the Council, as he intended. They said that he had often reported, that the Council was called to extirpate the Lutheran heresy, and that he had already inflicted bloody torments on poor, innocent people, who adhered to that religion. "To approve the brief," said they, "is nothing else than to consent to our own condemnation." The Duke of Mantua also refused to allow the Council to meet in that city on the terms required by the Pope. As the Pope had no wish for the Council, he was glad of an opportunity to postpone it, and to cast the blame on others. The meeting was ac-

cordingly postponed, in the first place until November, and afterwards during the pleasure of his Holiness, and the apostolic see.

On the 22d of May 1542, a bull was published for a General Council at Trent, to commence on the first of November in the same year. This mandate purports to be issued "by the authority of the Father, the Son, and the Holy Ghost, and the apostles, Peter and Paul, which himself (the Pope) exerciseth on earth, and by the counsel and consent of the Cardinals."

At length the time arrived for the Council to assemble. The number that appeared was small, and the Legates on the part of the Pope so managed the business, that seven months were wasted in doing nothing. Thus ended the first meeting.

An order was issued for the Council to meet again on the 15th of March, 1544. Legates, Ambassadors, and Prelates made their appearance again at Trent. The Legates were again furnished with such instructions and powers, that nothing could be done to advantage. Indeed the Council was not formally opened until the 13th of December. On that day a bull of jubilee was published in Rome, on account of the opening of a Council which was assembled to extirpate heresies, restore ecclesiastical discipline, and regain peace.

But after the Council was opened with great parade, the Legates had to send to Rome to know what matters were to be considered, and what order was to be observed. Much time was spent in settling the questions of precedence among the members, the manner of voting, &c. At length they determined to consider two great points, the *extirpation of heresies*, and *reformation of manners*.

On the 15th of Feb. 1546, Luther finished his course, and before any decision was made in the Council in relation to his supposed heresies. The news of his death was immediately forwarded to Rome and Trent; and great was the joy of the papal party on that occasion. The Council considered the event as ominous of their success. "His death," says the historian, "was divulged throughout Italy, with many prodigious and fabulous circumstances, which were ascribed to miracle and the vengeance of God, though there were but the usual accidents which do ordinarily happen in the deaths of men sixty three years of age; for such was the age of Martin Luther when he died. But those things which happened afterwards, even until our age, have declared that Martin was only one of the *means*, and that the *causes* were more potent and secret."

EXTRACTS FROM A SERMON BY REV. E. PEARSON, LL. D.

[The following are extracts from a sermon delivered in Greenland,

Oct. 27, 1813, at the ordination of the Rev. E. Abbot. Seldom have

we read an ordination sermon with more pleasure, than the one now before us. While we conscientiously dissent from some doctrines, which the Doctor as conscientiously maintains, we have not the less pleasure in giving it as our opinion, that the sermon is eminently calculated for the diffusion of a christian temper; which in our esteem, is the *prime* excellence in the *best* sermons. We hope this instructive, charitable, and eloquent discourse will be extensively read, and especially by young ministers and students in divinity. The paragraphs now to be quoted we present to our readers with unqualified approbation. The text on which the discourse was founded, was Matt. x. 16. "Be ye therefore wise, as serpents; and harmless, as doves."

"In this day of division also, when the christian church is rent into so many sects and parties, it is peculiarly incumbent on ministers to "walk in wisdom toward them, that are without," of every denomination. It is to be charitably hoped, that there are in every sect some good men. For their sake let not the whole be devoted to destruction. They may be in error; they are therefore to be treated with kindness. They are men, and are therefore entitled to respect. Truth was never promoted by abuse. As well might a fortress be carried by syllogisms, as convictions be wrought by persecution or any species of ill treatment. The instruction in our text is strikingly in point. "Behold," says Christ to his disciples, "I send you forth, as sheep in the midst of wolves," that is, among Pharisees and Sadducees, men strongly attached to their own schemes of religion, and violently oppos-

ed to the doctrines of Christ. But what is his instruction? Does he direct them to fight or contend with them? No. His instruction is, "therefore," for this very reason, "be ye wise, as serpents; and harmless, as doves." In perfect unison with this is Paul's instruction to Timothy. "The servant of the Lord must not strive; but be gentle unto all men; in meekness instructing those, that oppose themselves;" that is, array themselves against us; "if God peradventure will give them repentance to the acknowledging of the truth." St. Peter teaches, that husbands, who obey not the word, may be won by the chaste, respectful conversation of their wives. In the same way are the erroneous to be won by the kind and respectful deportment of ministers and other christians. There is a charm in goodness, which nothing can successfully resist. But opposition and strife are productive of every evil. This was the opinion of the apostle James. "Who is a wise man," exclaims he emphatically, "and endued with knowledge among you? Let him show, out of a good conversation, his works with meekness of wisdom. But, if ye have strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above; but is earthly, sensual, devilish. But the wisdom, that is from above, is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits;" which reminds us of the second part of Christ's instruction to his disciples.

"Be harmless, as doves." Do

nothing offensive, nothing inconsistent with innocence, nothing indicative of an unkind temper. A minister must be blameless; and, in order to this, he must be harmless; "giving no offence in any thing, that the ministry be not blamed." This innocence of life must stamp his whole character in public and in private. Here it is scarcely necessary to observe, that a minister of Jesus must be free from the grosser vices, such as fraud, violence, lewdness, and intemperance; sins, which absolutely exclude a man from the sacred office. He must be positively, actively, and eminently virtuous; and thus "have a good report of them, who are without; lest he fall into reproach, and the snare of the devil." Nor is it enough, that his virtue equal the standard of the world around him. He must be "an example to believers in word, in conversation, in charity, in spirit, in faith, in purity." Yea, "in all things he must show himself a pattern of good works." It is not enough, that he abstain from all appearance of evil; he must also exhibit in his own life that benevolence, self-denial, humility, meekness, gentleness, and indeed every virtue, which he inculcates on his hearers. Otherwise he cannot be harmless; for they will be influenced more by his example, than by his precepts. Precepts teach, example moves. If a minister's life contradict his doctrines, his people will naturally suppose, either that he disbelieves them himself, or that he deems them of little importance. Hence the laconic

precept of the celebrated Gregory, Patriarch of Constantinople, "either teach not, or teach by example."

The following is a part of the excellent address to the pastor elect.

"As an under shepherd, you will have to feed and guide this flock of God; in doing which the direction of the CHIEF SHEPHERD to you now is, "Be wise and harmless." A direction certainly not less important to ministers of this age, than to apostles, endued with miraculous powers, taught by Christ himself, and eye witnesses of his perfect example. He, who winneth souls, must be wise; wise in the use of means, even mighty in the scriptures. Calling no man master, you will derive all your doctrines and instructions immediately from the original word of God. Wisely reflecting on your own capacity and the circumstances of your people, you will in the choice of subjects first of all seek direction from above; and, having selected your text, impartially explore its meaning in the language of inspiration. As your subject, so let your style be intelligible; the strain of your preaching rational, evangelical, and experimental; and your manner modest, humble, devotional, affectionate, and solemn. Remembering also, in whose name you speak, you will be careful to adhere strictly to his message. Be not wise above what is written. Every word of God is pure. Add thou not unto his word, lest he reprove thee."

ANSWER TO THE LETTER FROM ONE CLERGYMAN TO ANOTHER.

For the Christian Disciple.

MR. EDITOR,

I SEND you a few observations in answer to a "letter from one clergyman to another," published in your Number for January, vol. ii. page 25. I am "dissatisfied with some of the sentiments expressed" in that letter; but you, sir, will judge whether my reply be sufficiently "well written and candid" to merit "a place in your columns."

MINIMUS.

THE question in dispute is very fairly stated, viz. "Whether humility naturally leads a true christian to view himself as the chief of sinners?"

It will probably be granted, that humility consists in such *low thoughts* of one's self as a person *ought* to entertain, together with corresponding feelings of heart; agreeably to the apostle's exhortation, Rom. xii. 3. "I say to every man that is among you, not to think of himself *more highly* than he *ought* to think; but to think *soberly*." By one's viewing himself as the chief of sinners, I suppose is meant, that, by looking into his own heart, and comparing his own sins with the sins of others, he *appears* to himself to be the chief of sinners. In this sense, a person may view himself as the chief of sinners, while, at the same time, he *believes* it possible, and even probable, that there may be greater sinners in the world than himself. Indeed, a person's viewing himself as the chief of sinners, in the sense ex-

plained, is consistent with his having evidence to believe that there *are* greater sinners than he. The pains of a person in distress may *appear* to him greater than those of any other person, while at the same time, he sees reason to *believe* that the pains of others are greater than his own. The sorrow of a person in affliction may *appear* to him greater than that of any other, while he sees reason to *believe* that the sorrows of some others are greater. The question before us rightly understood, I apprehend to be, not whether every christian, in the exercise of humility, thinks he sees sufficient evidence to *believe*, that he is the greatest sinner in the world, but *whether a christian, in the exercise of humility, appears to himself a greater sinner than others appear to him to be?*

The question being understood in this sense, the writer of the letter concedes what seems to amount to an affirmative answer. He concedes, that "christian humility leads a person to be attentive to his own heart, and to *become better acquainted with himself, than he can be with the hearts of others.*" This concession is as correct as it is candid. For every person may look *directly* into his own heart; but no one can look into the hearts of others. "Man looketh on the outward appearance." A christian must form his opinions of the hearts of others, by their *external actions*; but he forms his judg-

ment of his own heart, by attending to his internal feelings, motives, affections, and volitions. In these, all sin as well as holiness, essentially consists. External actions, considered separately from the exercises of the heart, are mere motions. The heart forms the character. "As a man thinketh in his heart so is he." If, therefore, the sinful exercises of a christian's heart, appear worse to him when truly humble, than those of others, he must view himself as the chief of sinners. But so the sinful exercises of his heart *do* appear to him; for "he is better acquainted with his own heart, than he can be with the hearts of others." He has an immediate view of the selfishness, pride, hypocrisy, and enmity of his own heart; but he can only *infer* the wickedness of the hearts of others from their *external actions*. Such an inference must be vague, and as to the degree of turpitude and criminality, often inconclusive. No one can tell how much light another sins against, what peculiar temptations he is under, what his motives, feelings, and designs are. Sinful exercises of heart, when viewed by the eye of humility, appear more odious than any external actions. Hence, as every christian is sanctified but partially, and has many evil exercises of heart, it follows, that every christian, in the exercise of humility, must appear to himself as the chief of sinners. It is not necessary to recur to the "enormous transgressions" of christians, before their conversion; nor to suppose their "con-

stitutions inclined, either habitually or occasionally, to gloom and melancholy," in order to account for their using such an expression as this; "It seems to me no one has a heart so wicked as mine," or such expressions as those of Agur and St. Paul, "Surely I am more brutish than any man;" "—Sinners, of whom I am chief."

The above observations, it is thought, will furnish an answer to the *objections* of the writer of the letter, against the opinion of his brother.

Objection 1. "I cannot admit that true humility is of a nature to lead people to view things directly contrary to the truth of facts."

Answer. There is no need of admitting this, in order to embrace the sentiment in question. It is not maintained that humility leads people in all instances to *believe*, that their hearts are worse than the hearts of others; but to view them as *appearing* worse than the hearts of others. And so they *do* appear. And is it "contrary to the truth of facts," for christians to view things as appearing as they *do* appear? The writer admits, that it is "very natural for *each of this class* (the class of humble christians) to esteem his brethren as better, or more pious, than himself," agreeably to St. Paul's words; Phil. ii. 8. But why is not this as contrary to the truth of facts, as for a christian to view his heart to be worse than the hearts of other men? In the same sense in which a christian ought to esteem all his brethren as better

than himself, he may esteem himself as worse than all other men.

Obj. 2. "If it were habitual with true christians to entertain such views of themselves, it would be impossible for them to make a profession of religion in *sincerity and uprightness.*"

Ans. This objection would be well founded, if it were maintained, that christians view their hearts, as *at all times* worse than the hearts of all others. But this is not maintained. As christians have some sinful exercises of heart, so they have some holy exercises of heart, which are totally different from all the feelings and affections of impenitent sinners, and afford evidence that they have been born of the Spirit, and are qualified to own Christ before men. While, therefore, their sins appear to them greater than the sins of others, they may at the same time have the full assurance of hope, that they have passed from death unto life.

Obj. 3. "Would not almost any person, who uses such language, or any advocate for the use of such language, view himself as injured and defamed, if another person should represent him, as having the *most vile and wicked heart* of any of the sons of men?"

Ans. Perhaps he might, and that justly. For he might reasonably consider others as having no more ability to look into his heart, than he has to look into the hearts of others. He might, therefore, have a right to consider those who thus judged and set him at naught, as be-

ing destitute of the christian spirit, and employed in the service of the arch accuser of the brethren.

Obj. 4. "If your sentiments be according to truth, how is it possible that real christians should hesitate in regard to admitting to their fellowship the most abandoned wretches that tread the ground?"

Ans. If christians were not conscious of having some *holy*, as well as many sinful exercises of heart, they might indeed consider the most abandoned wretches as being no more unfit for membership in the christian church, than themselves. But while their sins appear to them exceedingly sinful, they hope that they do sometimes exercise repentance and faith, which neither profligate sinners, nor moral sinners, nor any other unrenewed men ever exercise.

This sentiment may have been misused, and what christian sentiment has not? It is apprehended, however, that it has not more frequently been used for "self-deception and for deceiving others," than the opposite one, *that humble christians appear to themselves less sinners than others.* This sentiment may be used in deceiving such, as "trust in themselves that they are righteous and despise others," and in settling upon their lees, stupid, moral sinners, who have never seen the plague of their hearts, and "thank God that they are not as other men."

Obj. 5. "Is it not a fact, that those who adopt your views of the nature of humility, are very apt to question the religion of

any man who doubts the propriety of a christian's saying that he views his own heart as the vilest of all?"

Ans. Suppose it be a fact, it may not hence follow that they are inconsistent with themselves. Their own hearts may appear to themselves worst of all, while they consider themselves as saints, and some others as sinners. And if it be the nature of humility to lead christians to entertain low thoughts of themselves, and to view themselves as the chief of sinners, then those who discard this sentiment, certainly give some reason to apprehend that they have never seen themselves, and been truly convinced of sin, and humbled for it.

Obj. 6. "Is it not an awful truth, that too many ministers and private christians, who adopt your views of humility, are

nevertheless very uncharitable in their feelings and conduct towards christians of other sects?"

Ans. If it be a truth, it is unquestionably an *awful* truth; and if *any* christians of our sentiments are uncharitable, it will be granted there are *too many*. But if this proves any thing against our sentiment, it proves too much; for what sentiment can be named, that has not been *professed* by some uncharitable persons? Besides, the writer of the letter charitably admits, that those of our sentiments, who feel and act uncharitably, are hypocritical, and do not view themselves as they pretend. "For," he adds, "how could this be, (how could they be so uncharitable) if they were *really* in the habit of viewing themselves as *more vile* than any other people?"

PASTORAL VISITS.

Continued from page 68.

"We will now go," said the minister, "to poor Sarah Howard, who has been bed-ridden nearly fourteen years. Hers has been an affliction indeed! yet she is passive as a 'weaned child;' and you will observe how clean and neat every thing is."

Hearing a voice below, she exclaimed, "Come up, dear sir: I thought I saw you getting over the stile, as I lay looking through the broken window; but I was afraid it was not you, because you had a gentleman with you. How kind it is to visit a poor old widow, so soon after

your own illness! I thought we should have lost our dear minister. Not that I ever *heard* him; but my daughter, and James, and Molly, come in here of a Sabbath night, and tell me what he has preached about. Oh, sir, we did all pray for his recovery with all our might."

"Why, Sarah," said the stranger, "God sometimes brings his ministers to the gates of the grave, to make their churches see how valued they ought to be while in health and the full vigor of pastoral labors; and also to rouse *them* to increased en-

ergy and prayer. Churches, ministers too, yea, all of us, need rousing sometimes. You no doubt heard what was our good friend's first text after his recovery: 'The Lord chastened me sore, but did not give me over unto death.' "

"Yes, dear sir, I can set to my seal: 'the Lord hath chastened me sore, but he hath not given me over unto death.' I have been chastened in my *person*, and am rendered helpless by long and severe illnesses: I have been chastened in my *circumstances* ever since I was left a widow; aye, good gentlemen, I know what oppressing a widow, what bad debts and hard-hearted creditors are: I have been chastened in my *family*, by a son whom I was dotingly fond of, running away, and going to sea: besides all these, I have been chastened in my *mind*, because 'walking in darkness and having no light;' yet after all, I trust I can say with David, 'Before I was afflicted I went astray, but now have I kept thy word;' and I hope I can say with St. Peter, 'but am now returned to the Shepherd and Bishop of souls.' "

The minister suggesting to his friend, it was time to go, poor old Sarah eagerly implored, "Now, dear sir, don't you go without a word of prayer; let me hear, in the chamber, the voice I am denied hearing in the sanctuary."

"Well, Sarah, let us pray."

The prayer being ended—"A thousand blessings on you!" said Sarah. "And," subjoined the stranger, "peace be to you, my afflicted friend; and with this

mite, tell your daughter to purchase something as a cordial for your body, though it cannot be equal to the rich cordial which, in this room, we have found to cheer our hearts."

"Yonder, leaning over his humble gate, is Henry Thornton. He is a good man, but, poor fellow, likely soon to lose his wife. Oh! the horrid ravages of consumption in this our land! How many happy couples it has separated! You will say, when you see his poor wife, she is a saint not less estimable than any we have visited."

"Well, Henry, how is your wife to-day?"

"Aye, dear sir, she is very bad; going home very fast; and I am afraid, will soon leave me here alone. Walk in, good gentlemen, will you? she will be very glad to see you; she is always talking about the saints below or saints above."

With the sentence of death on her face, as well as in her frame, approaching the bedside they saw the anxious spirit would not be very long before it took its flight. The minister said, "Well, Mary, my afflicted friend; not released yet? a little more patience needed?"

"Yes, sir, I am wasting away; but blessed be God, I have no pain."

"Mary, the Lord seems coming to meet you; and, instead of leaving you to pass the dark valley alone, it seems as if he would carry you safely in his arms; so that you will have passed it before you are aware: will not that be a mercy?"

"Aye, dear sir, I was think-

ing of my mercies before you came in."

"That was well said; most persons in health think of their trials. God has, in this bed, taught you to think of your mercies, while most persons in like circumstances would be fretting and complaining. Happy woman! whose choice, like your namesake's of old, has been that 'good part, which shall not be taken from you.' But tell us some of your mercies."

"Why, sir, I feel, I know myself to be a sinner deserving hell; but I am out of hell; and that is a mercy. I might have had my portion in the lake, where the worm dieth not, and the fire is not quenched. Although I have a diseased and dying body, I trust my soul is redeemed by the precious blood of Christ; and that is a mercy. I have not only heard the word, but, I trust, heard it to the everlasting salvation of my soul. I have been nineteen years a professing Christian; and though always an unworthy one, yet I bless God I never brought a stain upon his cause, but loved my minister and prayed for him, and in answer to prayer, God made him a great blessing to my soul; and that is a mercy. I might have had a drunkard, a swearer, a blasphemer, for a husband; instead of which God gave me as good a husband as ever wife had: I am sure I can say this of poor Henry; he is a praying man; he is a humble Christian; and I was thinking that is a mercy. I have two dear children on earth, and they twine around my heart, 'tis true; but I have four dear

angels with Jesus in heaven; it is sweeter to go to the *four* in heaven, than to remain with the *two* here upon the earth; though I feel about leaving them, yet I am not so unbelieving as to suppose God could not take care of them without me; that is a mercy. But my crowning mercy is, I have a Saviour, who knows all my circumstances; who has justified me freely by his grace; who will, when death dismisses me, admit me to his gracious arms; who will make this vile body and soul like his own glorious *Self*, and then present me faultless before God, with exceeding joy! Oh, dear sir, I could tell you a great deal more about my merciful prospects, but I have not breath. However, I think upon them."

"Yes, my happy friend," said the minister, "we may form some faint conception of the bliss of heaven; but we must stop, as you do, not for want of breath, but for want of capacity. It is written, 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.' What a world must it be, where torture of body or wasting consumption, anguish of mind, spiritual darkness, death and sin, shall be no more! It is the religion of Christ only which affords these glorious prospects."

"Aye, sir," said the dying saint, "if I had breath to make all the world hear, and they would listen, I would say, 'None but Christ! none but Christ!' Oh, dear sir, I would not change this dying bed to be queen of

England. Soon she must lay down her crown; but I am going where I shall be like my God; the Lord my everlasting light, and my God my glory.

"These lively hopes I owe
To Jesus' dying love;
I would adore his grace below,
And sing his power above."

"Farewell, then, envied saint," said the minister and visitor to these humble cottagers. Henry, your house is more honored than a palace; and may your God, Mary, even in the valley itself, continue to afford such smiles as those with which you have now been favored! I shall not soon forget you, or your scale of mer-

cies, reaching from hell to heaven. May you, in the moment of death, hear your Saviour say, 'It is I, be not afraid!'"

Conversing together as they returned, said the minister's friend, "I have often thought pastoral visits too much neglected, though St. Paul set an example by preaching from house to house. I now see how delightful and profitable they may be made, and only wish my commercial concerns would allow me to build a box near you; and that when you take *such rounds* as these, with their pastor may also be associated their pastor's friend?"

CHURCH MUSIC.

PUBLIC worship is a solemn act, in which each individual of a religious society unites with every other individual, in rendering homage to the universal Parent. This is an act, which no man, or assemblage of men, can perform by proxy. No person can either serve or enjoy God for another. The prayers, therefore, which are offered in our religious assemblies, although they are audibly uttered by the minister only, are, in fact, the prayers of all present, capable of joining with him. This is acknowledged by the rising of all, when prayer is about to be addressed to the Deity. But prayer alone makes not the whole of public worship.

The singing of psalms and hymns forms an interesting and highly important part. The ob-

servations above suggested in respect to public prayer, seem equally applicable to public singing. Every member of a religious society, arrived at years of discretion, is equally under obligation to engage in this part of divine service. Those who are not able to sing with the voice, are still bound to make melody in their *hearts* to the Lord.

While others employ their voices in sacred music, they should follow them in the song, and in silent devotion, worship the King of Heaven. If these remarks be correct, and they certainly seem to be so, does it not follow, that almost all our christian societies greatly neglect an important part of the worship of God? For this neglect what reason can be assign-

ed? If none, is it not time, that a thorough reformation were commenced in our churches? To effect this reformation, and to secure permanently a rational, correct, and devout performance of sacred music, the following means appear to be indispensably necessary in every religious society.

In the first place, every pew should be furnished with a sufficient number of psalm books.

In the next place, all persons, capable of learning to sing, should qualify themselves to perform such tunes as are sung in their several societies.

Thirdly, Every religious society should have a list of tunes judiciously selected, comprising a competent number and variety for the different metres of the psalms and hymns, to which list the choice of tunes for public use should be limited.

These tunes, thus selected, should be printed, and each pew should be furnished with a copy.

Fourthly, Parents should send their children, at a proper age, to school for instruction in sacred music, as constantly as they send them to be instructed in reading; and those children, who, on examination by a skilful instructor, shall be found capable of learning, should be taught to sing all the tunes contained in the list selected for the use of the society, that they may bear a part in the public singing.

Fifthly, In the time of singing, all the congregation should rise. If this be a part of public worship, in which all ought to be engaged, then it is as proper,

that all should rise, as that the singers, as they are called, who occupy the singing seats in our churches, should rise when they sing. Every one would be shocked to see *them* continue to sit while singing; but who can show, that this would be more improper in *them*, than it is in any others?

Finally, To render the performance of church music as regular and uniform as possible; to give it direction and tone, and to bring together such instruments as may be used, a number of singers might with advantage occupy an appropriate place in the church. But such collection of singers ought not to be made, without provision for the constant attendance of a sufficient number in such place, to answer these purposes, and for preventing the failure at any time, of some one to lead the music.

It is certainly an unpleasant consideration, that singings should ever be omitted for want of a chorister.

Let it now be inquired, why has there never been any regulation of this interesting and delightful exercise? Why have not all capable of learning been taught to sing? Why have not all such persons been impressed with a sense of obligation to unite their voices in harmonious concert? Why has the singing, in almost every church, been left to chance, to the precarious exertions of voluntary associations? To these queries, it is believed, no satisfactory answers can be given. It is then devoutly to be wished, that a universal attention to this subject may be excit-

ed; that the time may soon come, when the praises of God shall be sung in our churches, not only by the voices of a few scattered individuals, or ever-changing associations, but by multitudes in mingling strains of sacred harmony. The natural tendency of sacred music to soften and refine our feelings; to tranquilize our minds; to elevate our devotion, and thus to prepare us to attend without distraction to religious instruction, renders it worthy of sedulous and constant cultivation. How much more powerful must it be in producing these effects, when it is the joint exercise of a whole assembly, than when it is performed by the feeble efforts of a few, languishing for want of cooperating aid!

It has been said, that if the singing in our churches were general, the music would be bad, the time irregular, and devotion injured rather than improved.

This objection can have no weight, if singing be a *duty* incumbent on every one, capable of uniting in this exercise. But, to prevent the effects mentioned in the objection, attention to the following considerations will be fully sufficient.

First. No person, incapable

of learning to sing in concord with others will attempt it.

Second. The list of tunes in every Society being limited, and every person qualified to sing, having learned those tunes, there would be no difficulty in performing them in correct time, especially as the same tune, being repeated at short intervals, would become perfectly familiar.

Third. In addition to this, all the singers should meet at stated times for practice. If the number were too great to admit of their meeting in one body, they might be separated into convenient divisions. Each division should select one person or more, to lead the music at such meetings, and when necessary, in the church.

In this way accurate skill in performing would be preserved, and all danger of varying time, and jarring music obviated. For these purposes monthly meetings would, it is thought, be sufficiently frequent.

May every christian society be led to such improvements in this part of public worship, as shall most effectually promote the honor of God, and subserve the important purposes of sacred music.

THOUGHTS ON THE MEDIATION OF THE SON OF GOD,

Corresponding with "Butler's Analogy."

Continued from page 75.

WHAT objection can be made, of any weight, against the doctrine, that Jesus *died for our offences*, which might not have been made to the sacrifices in-

stituted by the ministry of Moses? Did the Israelites know *why* their sacrifices for sin were needful? Did they know in *what way* they were efficacious? Why

might they not have said, that the doctrine of sacrifices for sin implied that God was unmerciful, unwilling to pardon the penitent, of a cruel or capricious character. Is it not difficult to conceive of any objection which can be made to the doctrine, that "Christ was once offered to bear the sins of many," which might not be urged with as great force against the sacrifices instituted at Sinai?

But let it not be supposed, that either the typical sacrifices, or the more perfect sacrifice, precluded the necessity of repentance in order to salvation; or that they were in any sense a substitute for reformation. It is not for us to say, why either repentance or sacrifice was thought by God to be necessary to pardon and salvation. But if he has taught us that both are necessary, let us not question the wisdom or equity of his government.

Were the sin offerings under the Mosaic dispensation designed only to ratify the Sinai covenant, and to teach men that repentance alone was available to pardon? To a person disposed to cavil at the divine administration, or to ridicule divine institutions, it would be very easy to state plausible objections against the whole code of Mosaic rituals, and to represent them as unworthy of a place under the government of God. If it be inconsistent with divine mercy and unworthy of God, to save sinners for Christ's sake, or on account of what he has done and suffered, as our mediator; will it not follow, that the Mosaic institu-

tions were directly calculated to mislead the minds of the Israelites, and to excite in them dishonorable conceptions of Jehovah?

On a certain occasion God said to Moses, "Get ye up from among the congregation, that I may consume them in a moment. And Moses said unto Aaron, 'Take a censer and put fire therein from off the altar, and put incense, and go quickly into the congregation and make an atonement for them, for there is wrath gone forth from the Lord; the plague is begun. And Aaron did as Moses commanded, and ran into the midst of the congregation, and behold the plague was begun among the people: and he put on incense, and made an atonement for the people. *He stood between the dead and the living, and the plague was stayed.*"—Numbers xvi. 45—48. Shall we allow ourselves to say, that it would have been more to the honor of God to put an end to the plague without the mediation or intervention of Moses and Aaron? If not, shall we not be careful that we do not deride the intervention of the Son of God, and the supposed display of divine mercy through him?

Some further light on the subject may perhaps arise, by taking into view other instances of mediation, or of God's showing mercy to some, from regard to particular characters, or on account of what was done by them.

From regard to Noah, God spared his family in the time of the flood, and by them re-peopled the world. He was a just man

and walked with God. He was informed of the approaching deluge, and in obedience to the command of God, prepared an ark to the saving of himself, his family, and his posterity. Noah having prepared the ark, God said unto him, "Come, thou and all thy house, into the ark, for thee have I seen righteous before me in this generation." After the flood Noah offered acceptable sacrifices to the Lord, and procured promises of favor to his posterity. Thus far Noah was a mediator between God and all who have proceeded from him. By his obedience he secured temporal salvation for his children then living, and for unnumbered millions of then unborn posterity.

Abraham also was a mediator between God and his posterity. Nothing is more evident from scripture than that God did show great favor to the posterity of this patriarch, from regard to Abraham himself, and what he did in obedience to the divine commands. The promise of blessings to Abraham's posterity, and through them to all nations, was made in this manner—"Walk before me, and be thou perfect, (or upright) and I will make my covenant with thee," &c. Abraham obeyed, and in due time the covenant was solemnly ratified. When God was about to destroy Sodom, as a reason for communicating to Abraham what he was about to do, he said, "For I know him, that he will command his household after him—that the Lord may bring upon Abraham that which he hath spoken." How

often do we read of God's showing mercy to Israel in remembrance of his covenant with Abraham! How often did the good people in Israel, in times of distress, entreat God to remember Abraham and the covenant made with him, and on that ground to show them favor!

When God established his covenant with Isaac, and promised to bestow on him and his seed the blessings he had before promised to Abraham, he assigned this reason; "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

Isaac and Jacob, each in his turn, stood as a mediator between his posterity and his God, and did that which was necessary to secure a confirmation of the covenant, and an entail of the promised blessings.

Joseph also may be considered as a typical mediator. He was the instrument of temporal salvation not only to his father's family, but to the Egyptians and neighbouring nations.

But of all the typical mediators, Moses was perhaps the most perfect image of the Messiah. In how many instances did he stand as a Mediator between the Most High and the rebellious Israelites, and by his intercessions avert impending vengeance!

When the hand of Jehovah seemed to be raised to strike a fatal blow, the prayer of Moses brought it down in mercy! Must we not then reject the scriptures of the Old Testament, as unworthy of regard, or admit that

God did positively show favor to respect to the mediation of Mo-
the whole nation of Israel, from ses?

THE LIFE AND DEATH OF JOHN LANGHORNE.

Concluded from page 88.

ON repeating my visit on Monday morning, I learned from him the chief particulars of his life, some of which have been already detailed. He had never, he said, been happy; his conscience was always goading him. From his first illness in the West Indies, to that hour, he knew not what happiness was. "I have forsaken God, and he has let me come to this pass;" and, describing his leaving England for the West Indies the second time, his face became suddenly convulsed with agony. "It was the very day," exclaimed he, "after my dear mother was buried!" His mind seemed to grasp at once the happy retrospect of those days when he was blessed by his mother's instructions, and to contrast them with his present state; and the burst of tears, with which he relieved his bosom, seemed to say, "O! what would she say, could she see me now?"

After he had thus informed me of his life, I explained to him, at full length, the great fundamental doctrines of the gospel; the nature and necessity of true repentance, and of faith in a crucified Saviour. After pressing these views upon him, which he seemed prepared to admit, as those which alone could save his soul, we ended

our interview with prayer, in which his mind seemed to me to be seriously engaged.

From the full disclosure which he seemed desirous of making; his confession and lamentation of his sins; his complaint of his own obduracy; the suitableness which he saw in the scheme of gospel mercy, to save even the vilest; and his desire to accept salvation as a free gift, without money and without price; I began to indulge a hope that my labor might not be in vain, and, having put one or two tracts into his hand, I left him.

I saw him again in the evening, and he received me with increasing marks of affection. We went over our former ground, and his mind seemed much opened to the freeness of salvation—and he again accused himself of obduracy. I put questions to him, as to particular parts of his former life. He seemed deeply humbled under the recollection of them, shed many tears of compunction, and attributed all his misery to his ignorance of God. He told me, that he often prayed—he was continually reading the scriptures, or hearing them from another criminal, who attended him when I was not with him. He was very desirous to make restitution to the utmost; and hoped the gentle-

man under whom he had officiated as clerk, would come the next day with the books, that he might correct them. His expressions of gratitude were very ardent, more especially on three accounts:—that all, so far as he knew, whom he had injured, had so kindly and freely forgiven him;—that God had not suffered him to escape, but had so overruled circumstances as to bring him to his present condition, which he frequently declared to be the happiest of his life;—and lastly, that at this extremity God had raised him up so many kind friends, who were concerned for his soul. I left him this night, having recommended certain parts of scripture to his perusal, with increased hopes, and feelings still more interested in his favor.

While I was conversing with Langhorne on the following morning (Tuesday,) the gentleman was announced, whose clerk he had been at the depot. In a voice, broken with emotions which he was unable to suppress, he addressed him first, and then, turning to me, said, "I do assure you, sir, I had the fullest confidence in his moral character; Langhorne knows I had." I then left them, and am informed that Langhorne made a full disclosure of the various frauds he had committed.

I saw him again at four o'clock on the same day, and took a friend with me, whom I introduced to Langhorne, and who had agreed to assist me in my attendance on him. I said, "I fear your mind is but ill prepared to speak of spiritual things

after the agitation into which it must have been thrown this morning." "Thank God," he replied, "my mind is now disburdened. I am happy in having pointed out all my frauds; for Mr. ——— or his family might have been involved some years hence, when the accounts are investigated. He is one of the kindest of men. What would he not do for me if he could!" It was with difficulty he could repress the tear from flowing, which stood in his eye, at the recollection of the repeated kindness he had received from him.

He told me that his feelings had undergone a severe shock since he had seen me; that, without any introduction, an old man, a carpenter, whom he remembered in his native village when he was a boy, stood before him, and said, "Aye young man! I need not ask what your name is; that is plain enough; there is your father's countenance, and your mother's eye." He came to bring him a little collection, which he had made among his fellow-workmen in a distillery in which he worked, thinking it might be useful to him in distress, "O!" said he, "the old man's kindness, and all the recollections it brought with it, went home to my heart, and quite unmanned me. How unworthy am I of such attention, and how gracious is God in permitting it to be shewn me!"

We then went over much of our old ground. We parted, as usual, with prayer, agreeing that my kind coadjutor should spend an hour or two with him in the evening. He was locked up with

him this evening; and their subject was that of the necessity of regeneration, from the third chapter of St. John, as his chief complaint was of the hardness of his heart, and his incapability of feeling as he ought the malignity of sin. In a small tract which was given him, he pointed out to me more than once such passages as the following, as particularly expressing the feelings of his heart:—"Strike this wretched heart of mine with a deep feeling of sin. O! shew me to myself—reveal thyself to my soul, and shew me how grievously I have offended thee."

The last twenty-four hours had now arrived, and our subject became proportionately interesting.

On visiting him this morning, (Wednesday) I found him attentively reading a letter he had just received from Cambridge. It was full of pious feelings, and seemed to give him great comfort. He expressed his gratitude to his friend, and to God for raising him up at such a season.

We were together for nearly two hours; his views appeared to me to be more clear, and his impressions to be more deep. We did not seek for accurate definitions or nice exhibitions of doctrine; but we looked for a heart preparing to meet its God, bemoaning its sins, broken and contrite, and trusting for every thing to the Divine mercy; and that trust no vague or indefinite confidence, but a confidence resting on God's appointed method of salvation, through the all-atoning merits, the perfect obedience, and the prevailing intercession of a Saviour. My hopes

respecting him were raised by this interview. He wished particularly to have nothing more to do with the world. He had appointed a friend to come to him, to arrange the necessary orders for his funeral; and he spake of this with the most unruffled countenance, as if the bitterness of death was past. I had advised him to spare both himself and his wife the pangs of a solemn parting; and his prevailing desire seemed to be, that no earthly thought should distract his mind, but that the remaining hours should be given to God.

I returned to him by appointment soon after six o'clock in the evening, and found him reading the Bible in his cell. We were locked up together for the last time; a few hours only would pass, and his state would be fixed forever; and as the retiring step of the turnkeys was lost in the distance, it may be supposed that impressions of no ordinary character took possession of my mind. The triple doors, fastened with massy bolts, each secured in its socket by a padlock, which enclosed us; the cell studded with nails, and presenting an appearance of the most jealous security; the dull clank of a fetter, faintly heard through an orifice in the door, from the tenant of the next cell of condemnation; but above all, the interesting object before me, seated by the side of his pallet, the tear of affectionate welcome that glistened in his eye, and the periodical sigh that relieved the oppression of nature in his breast; all seemed to say, "Man can do nothing for us here; God alone can help us now."

I introduced a conversation on some of the more remarkable incidents of his life. He detailed many particulars; constantly remarking, that it had been a course of sin and disappointment; and that he had never been so happy as during the five last days of his life. His conscience, he said, was disburdened of its load; he had made a full confession of his faults, and had received the kindest forgiveness from those he had injured; he hoped that in Christ Jesus, God would forgive him also. He then mentioned the subject of his execution, and hoped it would please God to support him under the trying scene.

At twelve o'clock my coadjutor arrived, who was to remain with him till my return in the morning.

On my returning to him in the morning, the fatal hour was now rapidly approaching; and it was no small comfort to us, to find him rising superior to the weakness of nature, supported, as we trusted he was, by a good hope through grace.

This comfortable hope arose at this time from the following considerations:—His tenderness for others. There were two men under condemnation, for whose souls he had expressed his anxiety again and again; he had given them tracts, and appeared much interested for them.—His disregard of himself; deeming himself unworthy of the least attention that was shewn him:—His self-accusation and condemnation:—His request to be dealt plainly with in the concerns of his soul; bearing with great patience our repeated examinations and inquiries:—His readiness and anxiety to hear any thing that would humble him, and exalt Christ as his Saviour:—His respect for the word of God:—His full and frequent admission that the present dispensation was most righteously appointed, and his unreserved submission to the will of God:—His repeated acknowledgment that his present affliction was the greatest mercy he had experienced, and that his happiness of late had exceeded that of any other period of his life:—His never offering the least excuse, or palliation, or pre-

tence for sin:—His often repeated desire to attribute the present state of his mind to mere mercy:—His fervent expressions of gratitude to God, for all the forgiveness and kindness he received, and of which he was so utterly unworthy:—His wish to depart and to be with Christ, lest he should live longer and offend him more by his sins. "A reprieve now," he said, "would only make me unhappy!"—His unremitting attention to the care of his soul, avoiding all unnecessary interruption from the world, and eagerly returning to the one subject which engrossed him.

To these evidences we may add, the apparent sincerity and simplicity of his whole conduct.

Thus encouraged, we prepared for the parting scene. I had before mentioned to him the subject of receiving the sacrament, and we had agreed that this ordinance should be reserved as the last meal of which he should partake in this world, that he might feed by faith on that immaculate Lamb, there evidently set forth before him, whose blood cleanseth from all sin.

His faith and love being thus supported by this heavenly banquet, he seemed as a man who had nothing more to do with this world. He declared, that in all his life he had never felt so happy.

About this time he took two silk handkerchiefs from his pocket, and placing one before each of us, desired us to accept them, as a trifling memorial of him. "It was all he had now to give," he said, "but they would remind us of him."

The toll of St. Paul's clock now informed us, that it wanted but one quarter of an hour of the appointed time. This we spent in reading one or two appropriate hymns, and endeavoring to suggest such holy reflections as might divest death of his terrors, and sustain his confidence in mercy. On hearing footsteps, I opened the door, and found the sheriffs prepared to receive us. I announced their arrival, which he heard without apparent emotion. I turned to him, and said, "Now God Almighty be

with you, and strengthen you, and bear you triumphant over every foe—remember your Saviour.”

After his irons were knocked off, and his arms were confined, he prepared to follow the sheriffs to the scaffold. As he was passing from the press-yard, one of the turnkeys said, “God bless you, Sir!” On hearing which he turned to him, and replied, calmly and collectedly, “I wish you all felt as I do now!” By this time I had joined him, and, taking his arm, exhorted him to trust in *Him*, who had hitherto supported him. On our arrival at the outward gate, the bell of the prison suddenly tolled out the note of death, which appeared to startle him. I reminded him that the bell, the scaffold, and the rope which bound him, were but the accompaniments of

death; and that death was the friend of him who trusted in the Saviour. We had now arrived at the foot of the scaffold, where we had agreed to part, as he kindly spared us the torture of witnessing the last scene. Here I, for the last time, commended him to God, and shook him by the hand, which he returned with expressions of his gratitude, and with a blessing. My friend also bid him a last and affectionate farewell, which he returned with similar expressions of affection.

We were informed, that when on the scaffold, he had remarked that it was better for him to die than to live. He was, however, considerably agitated as the final event approached; but his death was nearly instantaneous, without a struggle, and almost without a sigh.

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.

29.

John i. 39. “It was about the tenth hour.”

As John refers to a different division of the day, from that of the other evangelists, it may be proper here to notice it.

It is probable that the ancient Israelites, before they left Egypt, began the day at the rising of the sun, as did the Babylonians, Persians, Syrians, and most of the eastern nations. But soon after their migration, not only the beginning of the year and of the week, but of the day also, was changed, to distinguish them still more from the idolatrous nations around them. Hence the command, “from evening to evening shall be your sabbath.”

Herodotus says that the Greeks learned the division of the day into twelve parts from the Egyptians. But whether the Egyp-

tians learned it from the Jews, or the Jews from the Egyptians, is not known. There is however no doubt, that the day was so divided by the Jews in the time of our Lord; and that, in conformity to the ancient command to which we have referred, they began their reckoning of the hours, from the setting of the sun, which with them was the beginning of the hour between 12 and 1 o'clock; and again, the rising of the sun marked the 12th hour, from which they again reckoned in succession to the evening. Of course, the 3d hour of the day with them, corresponded to 9 o'clock with us; their 6th hour, to our 12 o'clock; their 9th hour, to our 3 in the afternoon, and their 12th hour, to our 6th. It may likewise be observed here, that the ancient Hebrews appear to have divided the night into three

watches. Hence we read, in Judges vii. 19. of "the middle watch." But in our Saviour's time it was divided into four; (Matth. xiv. 25.) and Mark calls them "*even, midnight, cock-crowing, and morning.*" (ch. xiii. 35.) This division probably had its rise from the terms of time, during which the watchmen were to succeed each other, in guarding the gates of the city and temple.

In the gospels of Matthew, Mark, and Luke, the Jewish division of hours is used, I believe, without an exception. But John, who wrote long after them, and as late, as is supposed, as the year of our Lord 98, and who was in Ephesus when he wrote his gospel, used the Roman division of the day, which had probably been adopted, if it had not existed before, where the Roman conquests, and the great influence of the Roman name, had been extended. The other evangelists obviously suppose their readers to be well acquainted with Jewish peculiarities, and speak of them without giving any explanation. But it is remarkable that John, when referring to circumstances which are peculiar to Jews and to Judea, writes as if his readers needed this information. For example, when speaking of "*the passover,*" he calls it "*a feast of the Jews.*" (ch. vi. 4.) In ch. ii. 6. he says, "*there were set six water pots of stone, after the manner of the purifying of the Jews;*" and again, ch. vii. 2. "*the JEWS' feast of tabernacles was at hand.*" In ch. xix. 13. he gives both the Jewish and the Roman name of the place, where our Lord was tried

before Pilate; and in ver. 31. in accounting for the circumstance, that the Jews would not let the bodies of Jesus, and of them who were crucified with him, remain on the cross on the Sabbath, he informs his readers, that "*that Sabbath was a high day.*" In writing *among*, and *for* Gentile christians, he applied the circumstances of his gospel to the Roman, rather than to the Jewish division of the day. This remark is important, as it shows the propriety of some circumstances which are noticed by this evangelist, which are otherwise not so apparent; and because it removes an apparent inconsistency between him and Mark, concerning the time of our Lord's crucifixion. For instance, if Jewish hours had been used in the text, it would have been at 4 in the afternoon, that the two disciples went home with Jesus. But if it had been so near the setting of the sun, the evangelist would not have told us, "*they came and saw where he dwelt, and abode with him that day.*" In ch. iv. 6 and 7. it is said, that "*Jesus, being wearied with his journey, sat on the well; and it was about the 6th hour. And there came a woman of Samaria to draw water.*" According to the Jewish mode of dividing the day, this was about 12 o'clock at noon. But in those countries, women did not draw water at mid-day; but at the beginning of evening. This is particularly remarked in Gen. xxiv. 11. "*He made his camels to kneel down without the city, by a well of water, at the time of the evening; even the time that the women go*

out to draw water." But the 6th hour of which John speaks, being the Roman hour, and which is also our own, was 6 in the evening; or about the time of the setting of the sun. That Jesus was fatigued and hungry, that he sent away his disciples for food, and that he met the Samaritan woman at the well, are therefore consistent parts of the history.* It may be observed also that Mark says, our Lord was crucified at the 3d hour; that is, at 9 in the morning. (ch. xv. 25.) But John says, (ch. xix. 14.) that Pilate came into the judgment seat, and that Jesus was arraigned before him, about the 6th hour; which, according to the Jewish division of the day, must have been either at midnight, or at noon. But consider that John used the Roman division, and that it was at about 6 o'clock in the morning, when our Lord was brought before the Roman governor, and the remaining time till 9, the hour at which Mark says his crucifixion took place, we may naturally suppose to have been required by the circumstances, which preceded the nailing of him to the cross.

See Jennings' Jewish Antiq. v. 2. pp. 99—110. Macknight's Prelim. Observ. on the Gospels. Obs. 5 and 6. Jones on the canonical authority of the N. T. v. 3. p. 112 and seq.

30.

John i. 49. "*RABBI, thou art the Son of God.*"

The title, Rabbi, was not in use till near the time of our Lord. It was assumed by, or given to the learned Jews, as a most honorable distinction. "When a wise man dies," say they, "it is difficult to find another to succeed him; but when a king dies, the first Israelite you meet is capable of filling his place; and there never was a high priest, for whom there was not easily found a successor."—We find the same title to have been given to John the baptist. (John iii. 26.)

It was conferred by the Jews with great ceremony. When any one was thought worthy of the degree of Rabbi, he was seated in an elevated chair; a key was given to him, as a symbol of power, or authority to teach; and a table-book, as a symbol of the diligence which was expected in his future studies. He was also separated by the imposition of hands, and his title was proclaimed. There is no reason to believe, as some have supposed, that our Lord had been invested with the dignity in this manner. The title was given to him, merely as an expression of respect. The Rabbies were thought to be infallible guides of faith and conscience, and it was even considered a crime to disbelieve, or doubt what they taught. So extremely tenacious of it were the Jews, that its omission, where it was due, was deemed one of the greatest of injuries. Gamaliel advises the Jews to "find Rab-

* I find Jennings and Campbell to be dissatisfied with this mode of numbering the hours in this instance, from the supposition that the 6th hour would indicate 6 o'clock in the morning. But the narrative of John leads us to suppose, that our Lord had travelled during a day; and of consequence, that it was at, or near 6 in the evening, when he arrived at Sychar.

bies, that they might no longer doubt of any thing;" and Rabbi Eleazer says, "he that separates from the school of the Rabbies, or teaches any thing which he has not heard from his master, provokes the Divine Majesty to depart from Israel." We find our Lord forbidding his disciples to assume this title; and it was probably the self-sufficient, domineering spirit of these doctors, which gave occasion to the command, "be ye not called Rabbi, for one is your Master, even Christ." (Matth. xxiii. 7, 8.) It was probably, also, because the Rabbies took the title of *Abba*, or *father*, that Jesus forbade his followers to do it; and with the same view, of securing them from the indulgence of a proud and domineering temper.

The title of those who had been educated in a foreign Jewish school, and had there taken their degree, was *Rab*. *Rabbi* was given to such only as had been educated in Judea. But the highest title was *Rabban*, which the Jews say, was never conferred on more than seven persons. It was on this account, probably, that the blind man gave this title to our Lord; (Mark x. 51.) being convinced that he possessed divine power, and was worthy of the most honorable distinctions; and Mary Magdalene, when she saw Christ after his resurrection, "said to him, *Rabboni*," (John xx. 16.) that is, my *Rabban*, or my Lord!

Lamis' Introd. p. 167, 8. Jennings' Jewish Antiq. v. 1. pp. 407—14.

SOURCES OF INCORRECT APPREHENSIONS OF THE MORAL CHARACTER OF GOD.

Concluded from page 78.

A *FOURTH* source of our unworthy conceptions of the Deity, is to be found in our wicked lusts and corrupt habits. No man who is the slave of any favorite sin can remain easy in the apprehension that God regards him with the same disapprobation that he regards himself. Hence he must either accommodate his notions of God to his own standard, or else he must live in perpetual fear and dissatisfaction. It is not doubtful which of these alternatives he will choose. This is the secret of all the atheism in the world. God must be dispossessed of his authority, and the

world given up to the sport of human crimes, that these men may live securely. Hence, if there are any notions of Deity, which seem to favor their irreligion, they easily find arguments in their support, and their understanding is sophisticated by their lusts. They greedily embrace the opinion, that God, so pure, so infinite, so almighty, as he must be, thinks it unworthy of his majesty to attend to the minute circumstances of human conduct. The opinion of a moral government of the world, they reject as the fiction of priests. God, they say, surely will not

disturb the dead silence of the grave to awaken mortals like them to retribution! God surely cannot feel such an interest in the concerns of this little planet, this atom of creation, as to think it necessary to vindicate the honors of his holiness, by making such an insignificant creature as I am, miserable for my sins!—Presumptuous man! It is no greater condescension in the Lord of innumerable worlds, to stoop to observe your most secret sins, than it is for him to receive the homage of the seraph that stands on the highest step of his throne! The darkest recesses of your lusts are to him as clearly visible as the lightest mansion in heaven! Think, O thou careless man, that if a single sin you have committed were out of his cognizance, the imperfection of his government would be as really impaired, as if the crimes of a conqueror were unregarded, or a world crushed, and he perceived it not! The disorder of the universe would be as great, if *you* could go unpunished, as if a Nero or Caligula had escaped his retribution. His omniscience would be as much limited, if a sinner repented and God knew it not, as if a new sun were to break out and he observed not its brightness. It is only in the hope of annihilation that God can be safely disregarded! And even in that vacant gulf a ray of divine power darts in, and it is no longer a vacuum.

I close this subject then by offering you the following considerations. Remember then, that in proportion to the purity of your own hearts, will be the just-

ness of your thoughts of God. The more like God you become, the more (I would say it with reverence) will you enter into his character. And without this conformity of heart and conduct to his will, your knowledge of the Divinity will be nothing but a cold and barren speculation. To what purpose is it that you can enter into all the proofs of his eternity, omnipotence, omniscience, and infinity, and arrange a demonstration of God's attributes with the utmost perspicuity? To what purpose is it to talk of him in language worthy of his greatness, and become eloquent in the praises of Jehovah? If you remain untouched with the moral excellence of his character, if God is not the object of your love, if there exists in your heart a secret disgust at his government, and aversion to his purity, you may read ten thousand volumes, and know nothing of your Creator. The mind of such a man is like a cold and empty chamber, hung round with the maps and figures of the different parts of the earth, which he has seen and known only in these delineations; but regions of which he knows nothing by personal acquaintance, where he has no friends, no attachments, no hopes, no ties of interest. If God is not *our* God, it is of little purpose that we believe that such a being exists. But, my friends, if your hearts are frequently in communion with him, you will have an eternal friend in this awful Being. If you enjoy every thing which you meet as his gift, every creature in existence will furnish you with new proofs

of his goodness. God will enter into all your thoughts. No event, however unexpected, will derange your trust in him. What you cannot now interpret, you will believe to be for the best; what you fear, you will fear as a mark of his displeasure, and in no other view. What you suffer, you will suffer as the instrument of his goodness. The changes in the world, and much less the dark and the light aspects of your affairs, will not for a moment give you any misapprehension of your Maker. The longer you live, the more will you acknowledge the equity of his dispensations, and the more humbly will you rely upon his providence.

If, then, you would correct your false notions of God, you

must be more intimate with him. Live lives of habitual devotion, and your breasts will be the temple of the Divinity. "He that dwelleth in love, dwelleth in God, and God in him." Without this spirit of piety, it seems to me that all our discourses, all our descriptions of Jehovah, and indeed every thing relating to religion, must appear to you like the conversation of foreigners, in a language, which, however familiarized to your ear, you do not understand. Without the aid of a devotional spirit, God must be forever a stranger to you. O, my friends, let us beware, lest the light which bursts upon the world to come, do not reveal him to us, not as a stranger only, but as an enemy.

SERIOUS PREACHING.

Continued from page 91.

THE object of serious preaching is, to impress the practical truths of religion on the heart and conscience, and thus to reduce the life to the obedience of God. The sentiment which I wish to illustrate and enforce in the present number is, that the preacher who proposes this end, must set before men their *sins* and *dangers*, with *faithfulness* and solemnity. He must be a searching and awakening preacher.

To make men acquainted with themselves, with their real character and condition, is a most important part of the work of a minister. Unless this is done, he labors to little effect. He scatters his seed on the highway

or the rock. The gospel is a message of mercy and forgiveness; and none are prepared to prize and obey it, but those who have felt their sins and are softened by contrition. The heart which has never been pierced with a sense of unworthiness, will hear, with a faint interest and a languid gratitude, of that Saviour who came to rescue men from guilt and condemnation. From such a heart no deep and sincere confession will ascend to heaven. You can expect from it no strong and prevailing purpose of amendment; nothing of that vigilance, and prayer, and persevering use of the means of improvement, without which the

character will remain unchanged, and the sins unforgiven.

This part of ministerial duty is of all the most difficult. Many hearers are not willing to know themselves, although on this knowledge their safety depends. No sight is so distressing to them as their own deformity. They can look on any thing with a steadier eye than on their sins. They are offended with the plainness of reproof. Slight faults they indeed are ready to acknowledge; but they repel the imputation of aggravated guilt. Ingenuity, which is never so active as when employed in the work of self deception, finds many coverings for habitual omissions of duty, and perhaps contrives to array their very vices in the garb of virtues. Have they any qualities of heart, or habits of life, which approach the christian standard? These they magnify, on these they dwell, until a lustre is spread over their whole characters, and their great and ruling principles of action are quite forgotten.

The true minister of Jesus will resist this fatal propensity of multitudes to hide themselves from their own view. He will spare no labor, that his hearers may learn to estimate justly their own characters. For this end he must endeavour to communicate to them clear conceptions of the obedience which God demands. Loose ideas of duty help to harden many hearts in sin. Not a few measure themselves by a false rule. They think it enough to be as other men are; to keep within the bounds which general practice prescribes; to maintain

an exterior propriety of deportment. The preacher must turn their attention from the world to Jesus Christ, the divinely authorized teacher of human duty; and must urge on their understandings and consciences the reasonableness and excellence of that piety and virtue which he has enjoined. To this test he should earnestly persuade men to bring their lives. His interrogations on this subject, his appeals to conscience, should be clear, close, and animated. Let him not trust to his hearers, that they will of their own accord apply to themselves his delineations of duty. He must aid and incite them to this important work. Many are disposed to turn the edge of reproof aside from their own characters, & to let all its sharpness descend on their neighbours. He must compel them, if possible, to look at home. He must teach them, that their first concern is with themselves, and not with others.

In connexion with these solemn views of the duties which God enjoins, the preacher should dwell with particularity and force on those violations of the divine laws, into which men are most easily and most frequently seduced, and which he believes are most prevalent among the people whom he addresses. He should describe the various paths by which men are hastening to destruction, the various forms of sin, and the different classes under which sinners may be ranged; and these descriptions he should employ as methods of discovering men to themselves. Is not this *your* character? Does not this

passion rule your heart? Does not this sin stain your life? Such are the inquiries which he should press with earnestness on each of his hearers. He should especially direct their attention to sins, which have been repeated until their guilt is unnoticed; or to sins which are counted venial, while in reality they are irreconcilable with the essential virtues of a christian. He should spare no popular vice. He should expose the artifices and extenuations, by which men shelter themselves from their own consciences. As I have said, this is the most difficult work of a minister, to hold up to men faithful pictures of their own characters, to probe the heart which shrinks from the touch, to pluck from it its labor-ed and multiplied coverings, to wound it in the tenderest parts, in its selfishness and pride. But the minister of Jesus is sent not to flatter, but to reform and save his hearers; and it is at his own as well as others' peril, if he forbear to reprove what his master has condemned.

Whilst the preacher labors, in the methods which have now been recommended, to make men acquainted with their sins, he should also seek to impress them with the unworthy and dishonorable nature of sin. For this end he should place before them with all seriousness and tenderness, the greatness and excellence, the spotless purity and unbounded love and mercy of him whose authority they have opposed. They should be taught, in the language of sensibility, that it is their Creator, the Author of all their blessings, the kindest Parent, the

most equitable Sovereign, the Eternal and Almighty God—whose commands they have broken. They should be directed to the cross of Christ; and be reminded, that it is the Saviour who bled for them, whose example and precepts they have refused to follow. They should be taught, that the duties of piety and benevolence, which they have slighted, are not arbitrary impositions, but dictates of reason and truth, suited to ennoble and refine their nature, and enjoined by God for the very purpose of preparing them for unbounded felicity and glory in heaven. By these and other considerations, the preacher should strive to excite in his hearers a *filial and ingenuous sorrow* for their sins. Mere terror should never be his object. One tear of affectionate contrition is worth more than all the pangs and tumults of fear. To soften and subdue, not to overwhelm with agony and alarm, should be the first object in every representation of human guilt.

There are however those, on whom appeals to gratitude and to the more generous feelings are lost. Their moral sensibility is palsied. They have closed their ears, and the voice of mercy is too gentle to awaken them. They need the thunder to rouse them. Religion must offer herself to them in a countenance of anger, and speak to them in the language of threatening and denunciation. To such men the preacher should exhibit with a compassionate solemnity the tremendous consequences of unrepented sin. He should speak of the grave, which is so soon to cover them—

of the coming of Christ to be their judge—of the great day when in the presence of the universe their hearts will be revealed, and their wretched doom pronounced—of the worm which never dies, and of the fire which is never quenched. These are themes which will throw a sadness over the heart of a truly christian minister. He can never speak of them with lightness or with an unfeeling air of menace. But painful as they are, they must have a place in his ministry. In every society there are some, whom sin has hardened, who are careless and unconcerned about religion, in whose hearts the world holds an undisputed sway, who habitually and

with little compunction violate some of the known laws of God. Of all men, the condition of these is the most affecting. They are condemned by God's word, they are treading the beaten road to destruction, they are trembling over an abyss of misery. To awaken these to their danger is the most pressing duty of the christian preacher, and to turn these from the error of their way is the sincerest happiness with which his labors can be rewarded.

Some cautions remain to be given on the subject which has now been treated, and they will close this discussion on serious preaching.

POETRY.

*A christian society bewailing the death of a godly minister.**

For the Christian Disciple.

MYSTERIOUS are thy ways, O Lord,
Yet those who know thee trust thy
name;

Thy creatures change, thy servants
die,

"But thou forever art the same."

Great was the favor we enjoyed,

Why else the loss to us so great?

With mourning, yet with grateful
hearts

Thy tender mercy we relate.

Thy servant lived, nor lived in vain,
His heart was warmed with christian
love;

With zeal he sought the good of souls,
Their peace on earth, their joy above.

He felt as saints should ever feel,

That he at best was but a man,
Exposed to err, a stranger here,
His life a vapor, or a span.

Such views produced abundant fruits,
Of candor, meekness, pious care;
Unwearied kindness to his flock,
To THEE, unceasing love and prayer.

His lips proclaimed the path of life,
His own example made it plain;
Though gone from us to dwell with
thee,

His kind instructions still remain.

Lord, heal the wound thy stroke has
made;

Supply his place, remove our fears;
Be thou our God, preserve our peace,
Excite our love, dry up our tears.

* It is supposed that this hymn was occasioned by the death of the lamented Dr. Kendal. We hope in the next Number to give a sketch of his character.

Bereaved, we mourn, we praise, we
 pray;
 Our refuge is thy throne of grace;
 In paths of wisdom guide our feet,
 And fit us for thy dwelling place.

There with our dear departed friend,
 May we and all our children meet,
 To sing the wonders of thy love,
 Then shall our pleasure be complete.
 B. L.

RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN INDIA.

ON the 22d of June last, Lord Castlereagh proposed to the British House of Commons the following resolution:

"That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted, as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That in the furtherance of the above objects, sufficient facilities should be afforded by law, to persons desirous of going to and remaining in India, for the purpose of accomplishing those benevolent designs. Provided always, that the authority of the local governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained." *Chris. Obs.*

This resolution was favored by "about 900 petitions, signed probably by near half a million of persons of intelligence and respectability," in the various cities and important towns in the kingdom. The resolution occasioned a long and interesting debate in the British Parliament; it however finally passed the House of Commons, yeas 89, and nays 36. In the House of Lords it passed without a dissenting vote. Perhaps no event of the last year occasioned more general joy among christians in Great Britain, than the passing of the above resolution. The Christian Observer bestows high encomiums on his Majesty's Ministers

for the part they took in the affair. It was a happy circumstance, that the advocates for the measure disclaimed all desire of having any thing done by way of compulsion, or any thing inconsistent with the most perfect toleration. Instruction and persuasion comprises all the means they wished to have employed for the conversion of the natives to christianity; and even these means they wished to have employed in a cautious and prudent manner.

Extract from the first Report of the Calcutta Auxiliary Bible Society, A. D. 1812.

It remains to mention a fourth, and numerous class, of native christians, who speak the *Malayalim*, or, as it is more commonly called, the Malabar language; being the dialect of the inhabitants of Travancore, and the Malabar coast; from Cape Comorin to Cape Illi, or Dilli. The entire number of native christians, conversant in this language, has been calculated at 200,000; but in a recent estimate obtained from Father Louis, secretary to the Bishop of the Carmelite Mission at Bombay, it is stated as follows:

Roman Catholics, attached to 32 Latin Parish Churches between Tellicherry and Anjengo	42,000
Ditto, belonging to 86 Syrian Catholic Churches; viz. Syrian christians converted to the Roman Catholic faith	90,000
Syrian christians, under the Patriarch of Antioch, and still attached to their own churches, 41 in number	45,000
Total of 159 churches	177,000

For the use of the Syrian christians, a Malayalim translation of the New Testament was commenced in the year 1806, under encouragement from Colonel Macaulay, late resident of Travancore, and the superintendence of Mar Dionysius, Bishop of the Malabar Syrian church; and the four gospels have been since printed at Bombay. By a letter from the Rev. Mr. Martyn, who, in February last, made inquiries on the subject at Bombay, it does not appear that the persons employed in making this version had proceeded further than the gospels; but at Mr. Martyn's desire, Tinnapah Pillah, who was first engaged in the translation with Rembar, a Casanar, or Priest of the Syrian church, and was afterwards sent to Bombay to correct the press, wrote to the Bishop, requesting he would order the translators to proceed in the work with all possible diligence. The committee have since accepted an offer from Tinnapah Pillah, to come round himself to Bengal for the purpose of superintending an edition of 5,000 copies of the Malayalim New Testament, which it has been determined to print, at the Serampore Press, as soon as the requisite preparation can be made for it.

It is further the intention of the committee to print a Malayalim version of the New Testament to be made from the Latin Vulgate; under the superintendence of the Romish Bishop of Verapoli, and vicar general of Malabar, for the use of the Roman Catholic christians on the Malabar coast, as soon as circumstances may admit of it.

Extract of a letter from Kishtna, a heathen, to Dr. John.

Tranquebar, March 20, 1811.

Reverend and kind Father,

You will indulge me (though I am still under heathen profession) with that filial liberty with which you favor your spiritual children in the christian religion.

In requesting you, Rev. Sir, to grant me a Tamul Old and New Testament, and if possible also an English Bible, I do it from a sincere heart, which chiefly values this sacred treasure.

Being acquainted a good deal with the glorious transactions of the Honorable Bible Society, and other Benevolent London Missionary, and other Religious Tract Societies, whose publications I frequently read when communicated by my christian friend; and being impressed with the preference of the christian love and communion, and above all with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate; I am conscientiously bound to confess, Rev. Father, that these are such weighty points as do not at all come from men, but from a superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Saviour Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is—first, my timidity; second, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected if they come to know my resolution; and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection. The example of Nicodemus in the gospel comforts me much in my present situation, and makes me to wait for the Lord's time. I pray earnestly for his grace and goodness to fulfil my hearty wishes. I humbly trust that the Lord will hear the other good benefactors' prayers for me.

The establishment of some charity English and Tamul schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood. Since the christian schoolmasters are far superior in fluent reading, correct writing, regular composing letters and petitions, in which, alas! our schoolmas-

ters are very poor; many intelligent natives of my persuasion acknowledge and confess the happy effects which your charity schools will have, and which we see already to our great pleasure. Though many fear by this, you wish to persuade my nation to accept the christian religion, yet they are confident, from *the well known and much distinguished* benevolent principles of the Rev. Missionaries, that they will not force them to do what their heart is not inclined to.

I will confess from the bottom of my heart what I feel, and what I observe and hear from other natives, that your charity schools will have the most blessed and abundant fruits; when you will also find that many heathens read the holy scripture, although they are hitherto ignorant of *printed* books, nor are they acquainted with the best mode of reading. This charity has already roused the attention of the public, and impresses them with a just idea of the benevolence of their christian English superiors. I am also one of those who offer up my poor prayers to God Almighty for the increase of your charity schools, and that he may open the hearts of many English gentlemen and rich natives too, to aid this most beneficial institution.

I beg also another Tamul Old and New Testament for my religious friend Kanagasabey, who, though convinced, and acknowledging the purity of the christian religion, is much giv-

I remain,

With profound respect, Rev. and worthy Father,

Your most obedient and most humble unworthy Servant,

(Signed)

KISHTNA.

Obituary.

DIED at Medfield, February 28, 1814, Rev. THOMAS PRENTISS, D. D. aged 67.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Ed. W. Andrews, Newbury-port.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.

Mr. John E. Abbot, Boston.
Mr. Joseph Haven, Cambridge.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.

en up to the principles of Vedandem. In his conduct he is upright, and a sincere friend to myself and to my christian friend.

For the precious books which you will be pleased to give me now, I wish to be thankful to God and to the other benefactors. May the Lord reward them abundantly in this and the next life! May they also see the rich fruits of their pious labors even in this world!

You and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty, and you will see numbers of heathens with their families and children who will come and thank you in heaven, and prostrate themselves before the Lord and glorify his sacred name, not only for his saving mercy, but also for having chosen you, as sacred instruments for our salvation.

I humbly rely on your paternal indulgence to pardon my liberty in this letter. The contents are, I may freely say, coming from a heart which the grace of God has brought to the knowledge of the christian religion; and in the English, I am assisted by my christian friend, with whom I am intimately connected about ten years, and hope the precious principles of the christian religion will bind us in the same union till the last days of our life.